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find that Wolsey made strenuous efforts to kidnap him and hold him prisoner. The archbishop is described by a contemporary as "crafty and insinuating". It shows his secular character that he sometimes wore a coat of mail under his ecclesiastical vestments. When we compare him with the stately, highminded, scholarly Warham, and with Cranmer, his contemporaries at Canterbury, we realize how different was the English from the Scottish Church. It is true that there was a certain generosity in Beaton. He founded St. Mary's College, St. Andrews, but he worshipped the god of things as they are, and was aroused to action in spiritual matters only when the existing conditions were menaced.

It thus came about that Beaton has the evil distinction of being the first persecutor of the Protestants. Patrick Hamilton, a youth of good family, went, in 1527, to study at Marburg, and was profoundly influenced by the teaching of Luther, whom however he never met. He returned to Scotland in the same year, and announced his new faith so openly that he was quickly cited to appear before Beaton. The two men were, it is said, related. Beaton, as archbishop, condemned him as a heretic and he was burned at St. Andrews on the day the archbishop's sentence was pronounced. There is no record of any action by the secular power, and it may be that Beaton, in his heat and fury, sent the young man to execution on his own authority. Hamilton was the first martyr of the Scottish reformation. The archbishop who condemned him had no understanding of the heart of the Scottish people. There was a gulf between the prelacy and the masses, and the profound dislike which the prelacy aroused was to lead to the rigid Presbyterianism of the Scots, still one of the vital forces in the world. As we have said before, prelacy in England never was so completely secular in tone as it became in Scotland and this goes far to explain why the state church in England is still Episcopal while in Scotland it is Presbyterian.

Andreas Vesalius the Reformer of Anatomy. By JAMES MOORES BALL, M.D. (Saint Louis: Medical Science Press. 1910. Pp. xvii, 149.)

IN that earlier stage of societies, when they are held together by what Bagehot called the "cake of custom", the art of war and the development of law stand under no disadvantage; with the art of medicine it is otherwise. Medicine for its progress is largely dependent upon the analytic reason, upon what is called natural science. For its progress the verification of premises must be methodically established, and the ancillary sciences must be moving forward with no unequal steps. At the same time it is too much to say that without anatomy there can be no art of medicine, intimate as is the connection of these two subjects. In the Hippocratic period—and it does not do to speak of its documents as largely "spurious", for all of the collection, under whatever authorship, is of ancient date—the body of clinical medicine, espe-

cially on the surgical side, was very considerable and useful, while anatomy, except in respect of certain of the more palpable bones and joints, had not even come to the birth. At the same time it is true that the flourishing of anatomy, as of any other science, is significant of a general intellectual life and progress by which medicine, as other studies likewise, must profit. Anatomy has suffered in the past from certain disadvantages, not inherent in other studies, which hindered its development. It is not a very dainty subject, as Cicero and Madam Vesalius perceived; moreover against the dissection of the human body there has always been some prejudice, not without justice in ages when religion was material in method, and when the respect for human life needed strong sanctions. Hence dissection, if permitted at all, fell to the lot of menials, the professor regarding the performance, from his throne, with an easy patronage.

Every man is the product of his age, but few masters have sprung so suddenly from chaos and darkness as did Vesalius. Mondino was a very respectable but not a very effectual person. Berengar did more; but the secret of their failure and of the conspicuous success of Vesalius, lay in this great small matter—that Vesalius put his own hand to the work. With my own scalpel I did it! Impatiently he thrust aside the clumsy barbers who spared the fastidiousness of the professors and their pride of caste. The portentous da Vinci probably did the same, but his work did not see the light. Need we stay to point the moral!

Protected by the powerful and relatively free Venetian Republic Vesalius had much of a free hand also; a freedom which under Philip of Spain he bartered away. It is less likely that he burnt his later papers in a fit of despair than in fear of inquisitorial visitations; happily the great *Humani Corporis De Fabrica*, with its marvellous contents, illustrated by the artist probably on the whole the best fitted of all in that day of artists for the achievement, escaped all accident, and was published in a worthy form. The lost papers may have been of less importance; they may have contained minor facts which were thus left for the discovery of later observers; and in them we may have lost the first foundations of pathology: but in large part they seem to have consisted of pharmaceutic and therapeutic materials for which the master of anatomy could not then have been so brilliantly equipped. As regards physiology, what Vesalius could at that period have given us probably appeared in the *De Fabrica*; and it can scarcely be admitted that the passage on the circulation, quoted by Dr. Moores Ball (p. 110) takes the reader much if at all farther than the knowledge of his forerunners. It had long been recognized that arteries and veins ran together, and furthermore that they co-operated in some obscure flux and reflux.

Dr. Ball has done good service by the preparation of this beautiful book; a popular life of Vesalius was much wanted, and the want is well fulfilled. If some passages in the introductory chapters are a little thin, and perhaps not always quite sound in learning, no such criticism

can be brought against the body of the book, which is as well informed as it is well balanced. Dr. Ball—who acknowledges his debt to the “monumental work” of Roth (1892)—is as scrupulous in doing full justice to the predecessors and successors of Vesalius as he is excellent in his picture of the man himself, and in the description of his work. These appreciations of his immediate followers are a very useful and interesting feature of the book, and very competently and succinctly done. On one point we think the scientific ideas of the past do not receive full justice, either from Dr. Ball or from other historians of medicine; namely, concerning the “vital spirits” of the arteries. Galen, and probably the Alexandrians, saw herein more than the common bellows notion of regulation of heat and cold; in their confused way they had the right idea of a blood reanimated by the air, of *pneuma*—the “spirituous blood” of Servetus and Columbus. They had glimpses of the oxygen they could not catch.

The volume is a very handsome one, beautifully printed and illustrated; indeed it would be well if the publishers were to see their way to print a smaller and less sumptuous edition for modest purses; in which case the index might be considerably improved. From it, among other defects, we cannot find out if Dr. Ball, in stating rightly enough that hitherto we have had but one authentic portrait of Vesalius—the frontispiece of the *De Fabrica* (Basel, 1542)—has any opinion concerning the story in *Janus* (1905) of a portrait recently acquired by a medical museum in Amsterdam. Dr. C. E. Daniels (*loc. cit.*) discussed the credentials of this picture in close detail, and concluded that it is by von Calcar, and from the life.

CLIFFORD ALLBUTT.

The University of Cambridge. Volume III. From the Election of Buckingham to the Chancellorship in 1626, to the Decline of the Platonist Movement. By JAMES BASS MULLINGER, M.A. (Cambridge: University Press. 1911. Pp. lx, 743.)

THIS handsomely printed volume, bound in the light blue of the University of Cambridge, comes, after long delay, as a welcome addition to the two volumes on the history of the university published by the accomplished librarian of St. John's College, in 1873 and 1884 respectively. The author pleads his duties as lecturer on history and his desire to avail himself of the wealth of material furnished by the *Dictionary of National Biography* in justification of the tardy appearance of the work. It will be none the less welcome. The period of which it treats, “from the Election of Buckingham to the Chancellorship in 1626 to the Decline of the Platonist Movement”, involving as it does the Civil War and the Restoration, is one of the most perturbed in the life of the university itself, and at no time in its history was the university a larger factor in the life of the nation.